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BOOK DEPARTMENT.

REVIEWS.

The Life of Charles Loring Brace. Chiefly told in his own letters. Edited by his daughter (EMMA BRACE). Pp. x, 503. Price, \$2.50. New York : Charles Scribner's Sons, 1894.

In preparing the "Life of Charles Loring Brace," his daughter has let the story tell itself through her father's letters. The work of editing has been admirably done, and the clearness with which the man stands revealed justifies this method of writing biography which in some recent instances has proved less successful.

It may be questioned whether it was not a mistake to make the book so long. In the earlier parts especially considerable compression was possible without obscuring the character "in the making," or the preparation for the life-work. It is unfortunate that both the length and the price of this biography should shut it out from a large class of readers to whom it would prove an inspiration.

The book deserved a good index ; it has none. In the life of so public a character as Mr. Brace, identified with so many lines of philanthropic work, and coming in contact with such a host of leaders of thought, the reader wants the means for ready reference, and for this the chapter headings are quite inadequate.

Charles Loring Brace was of Puritan descent, his ancestors having lived in Hartford for nearly two hundred years. At Yale he showed a mind remarkable for its receptivity and freedom from prejudice. From his earliest years his nature was deeply religious. Perhaps the "*selbst belauschen*," which he deprecated in others, was over-prominent in himself. In his youth one of Bushnell's sermons on "Unconscious Influence" had made a great impression on him, and he left college intending to enter the ministry.

Returning to America in 1851 after a year of travel, during which five weeks of harsh imprisonment in Austria under suspicion of being the intermediary of exiled revolutionists had deepened his sympathy for the unfortunate, Mr. Brace resolved to enter philanthropic work, preferring the life of a city missionary to that of a pastor. He entered

hopefully into work among the "submerged hundredth" in the Five Points, with an occasional visit to Blackwell's Island. But the experience of a few short months convinced him that reforming the "bummers and snoozers" was "sisyphus-like" work; prevention was to be aimed at, rather than cure. As a tentative step, "boys' meetings were organized, to draw in the rough dock loafers, and reach and influence them by stories and allegories." In the following year, 1853, the Children's Aid Society was organized, with Mr. Brace as its secretary. At the very beginning this young man of twenty-six sketched a program of principles, then deemed visionary, but which has since become "a part of the settled principles of the century." These were: "the absolute necessity of treating each youthful criminal or outcast as an individual, and not as one of a crowd; the immense superiority of the home or family over any institution in reformatory and educational influence; the prevention of crime and pauperism by early efforts with children, and the vital importance of breaking up inherited pauperism by putting almshouse children in separate homes, and, most of all, the immense advantage of placing out neglected and orphan children in farmers' families."

Though this is an epistolary biography, Miss Brace has succeeded admirably in showing how the Society broadened and developed. Industrial schools, newsboys' lodging houses, girls' lodging houses, summer sanitariums were successively organized. Most efficient of all was the work of emigration by which the vagrant children, who threatened New York's future, were distributed among the farmers' families of the West. Careful registration and correspondence were continued; cavils were silenced when it was proved that "of the smaller children not 3 per cent have turned out badly, and of all children under fourteen not more than 5 per cent." Never was there a truer friend of the vagrant child. Through the Society more than one hundred thousand persons, 86 per cent of them children, have been assisted to new homes and occupations; not less than half a million children have been aided in ways devised by Mr. Brace.

His tastes naturally led him into the fields of history and theology, and the work of his spare hours forms a worthy literary monument. Absolute fidelity to his own convictions was the first quality that he sought in his writing. In his best known religious book, "*Gesta Christi; a History of Humane Progress Under Christianity*," he aims to prove that Christ is the originator of modern progress, the teacher and embodiment of absolute morals, and hence that Christianity's claim to be a supernatural religion is justified. The strength of his last years was given to a book entitled "*The Unknown God: or Inspiration in Pre-Christian Ages*," in which he aimed by an examination

of pre-Christian religions to show that "in all races and ages there were revelations of God to individuals, and in the constitution of mind and the world, so that truths were uttered and principles taught and lived upon similar to those of Christ." In an earlier book Mr. Brace described "The Dangerous Classes of New York," speaking, from twenty years of experience, as an authority on efforts in charity, reform and education.

The qualities which especially fitted Mr. Brace for his work were sympathy and capacity for friendship. His nature was open, receptive. Before he began his life-work, in a letter to a friend he wrote: "I hold myself more fit for friendship than ever before, even with the unworthy." It was this fitness for friendship that knit him close to those with whom he came in contact in whatever land, or of whatever creed.

GEORGE H. HAYNES.

The Theory of Transportation. By CHARLES H. COOLEY, Ph. D.
Publications of the American Economic Association, Vol. IX, No. 3,
May, 1894. Pp. 148. Price, 75 cents. New York: Macmillan & Co.

The influence of the present tendency to regard all economic questions as parts of one consistent whole to which the term "sociology" is applied, is evident in Dr. Cooley's monograph on "The Theory of Transportation." In economic thought men have turned away from the individual toward society, and investigators having found in society unity of organization to a larger degree than they anticipated are fascinated with the idea of studying all economic phenomena in their social setting. Dr. Cooley says that his essay "is an attempt to put two things together: to write a theory of transportation from a sociological standpoint." This he regards as the chief merit which his work possesses. It may seem strange that one who is thoroughly in accord with Dr. Cooley at every point in his discussion and one who regards the work of especial value, should not consider the sociological character of the monograph as its chief merit. To my mind the book is valuable because it is a truly economic discussion of transportation. To have approached this economic discussion from the standpoint of the sociologist has resulted in many interesting forms of expression and presentation, but has not changed the essential character of the book from that which would have been given it by the economist whose point of view is not distinctly sociological.

Dr. Cooley's monograph is divided in thought, though not in form, into three parts. In the first four chapters the author discusses the